

SCRIPTURES FOR THE BLIND

# BIBLE SOCIETY RECORD

MARCH 1942



Vol. 87, No. 3



The secret of Pastor Kalombo's power is in his constant study of his Luba-Lulua Bible (see pages 38-40)

TRANSLATION



# The Fourth Annual "Read the Bible" Seal Campaign

By Rome A. Betts



**T**HE Sword of the Spirit" is the timely slogan which the American Bible Society has adopted this year for its fourth annual "Read the Bible" seal campaign. Sheets of 100 stamps, attractively designed and printed in green and yellow, are now being distributed by the Society. By the purchase of these, lovers of the Bible who are aware of the universal need for the Scriptures have the satisfaction of knowing that in these anxious days they are helping to maintain the circulation of the book that stands out as the one ray of light in the gathering darkness.

"It is the task of the American Bible Society to supply the Scriptures through every channel remaining open," writes Dr. William Lyon Phelps, who is heading up the Society's campaign. "American democracy is rooted deep in that book. Today it is facing a blackout in many areas of the world, partly by government restrictions, but more generally by serious curtailment of the world's supply of Scriptures. Yet, only as that book affects the thinking of great masses of people can it exert its full power."

The American Bible Society, whose own work covers the distribution of the Scriptures in fifty countries, has, since the outbreak of hostilities in Europe, been faced with the responsibility of additionally providing the Word of God in those areas cut off from their regular sources of supply, to war prisoners, refugees, and to "orphaned" missions. And now on the home front, as in 1861, 1898, and 1917, the Society is helping to place Testaments in the hands of America's young men called to the colors.

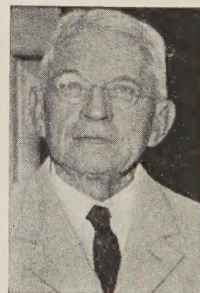
The daily papers recently printed the following item from a war correspondent's notebook: "A Sunday morning snapshot—a tin-hatted private of the hard-boiled Fourth Marines resting his head on a machine-gun barrel and carefully reading page after page of the Bible."

Away from home, many for the first time, becoming aware of the possible tragic ending of the struggle in which they are engaged, these young men find this book can give them comfort; that it contains rules for living with one's fellow men; and that courage speaks from its pages.

The Bible is indeed the "sword of the Spirit." Its distribution must go on. The little green and yellow seals attached to your correspondence, your business papers, or used in many other ways, is a visible evidence that you are alert to the necessity of keeping in lively circulation the one book that will some day bring an "all clear" in our present world disorder.

For churches or church groups wishing to have a part in promoting the "Read the Bible" seal campaign, an attractive poster, 8½ by 11 inches, has been prepared suitable for bulletin boards or other display. Copies will be sent gladly on request.

*Dr. William Lyon Phelps,  
chairman of the Seal Cam-  
paign Committee*





# BIBLE SOCIETY RECORD

*A Journal Dedicated to the Wider Distribution of the Holy Scriptures*

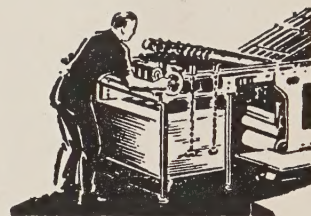
Volume 87

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Number 3



## This One Thing



**T**HE Bible as no other book is the world's book. Some part of it has been translated into over one thousand languages—the whole of it into one hundred and eighty-four.

In it—its message and its Lord—lies the one hope for the world.

But most of the world does not yet possess it.

It must be distributed widely, immediately, continuously.

Someone must make this the first business in life.

*This one thing* the American Bible Society does.

The American Bible Society is the only national and international society in the United States organized for this purpose.

The Society's supreme concern is to get the Bible into the hands of those who do not have it; and to do so in a manner to secure serious interest and a receptive mind.

The Society's principal processes are three: (1) It is constantly aiding translators by counsel, supervision, and contributions toward expenses; (2) through long experience and constant painstaking research it has become America's foremost publisher of readable, durable Scriptures, the manufacture of which it supervises, not only at home, but on all the other continents of the earth save one; (3) it distributes millions of copies of Bibles, Testaments, and portions through its own agencies, by the hands of its own colporteurs and through Christian workers, pastors, missionaries, evangelists, many of whom are volunteer helpers.

Most of the Society's books are sold. Thereby the purchaser gains a personal interest in his new possession, and the distributor must often testify to the value of the book to make the sale. Most of the people of the world are so poor, that to charge even the cost of making the book would mean that few could buy. The Society, therefore, prices its vol-

umes at no more than wholesale cost, and on millions of copies the price is less than the cost of printing and binding. Thousands of copies are also given without charge where conditions warrant. Embossed Scriptures for the blind, that cost from two to eight dollars a volume to manufacture, are uniformly sold to the blind at twenty-five cents a volume.

From 1816, when our nation was in its infancy, through times of peace and times of war the American Bible Society has pursued its single, simple purpose of making the Bible available to every man on earth in any language he requires and at whatever price he can pay. Work has been done in more than two hundred languages and among the peoples of approximately fifty countries. In all, nearly a third of a billion copies of God's Word have been distributed.

Today the Society faces conditions the world over that tax its resources and challenge its ingenuity and threaten its single lofty purpose as at no other time in its decades of service.

Still, the Society must strive to carry the Bible to the great masses of people in the world who do not have it; to match its resources with the growing readiness to hear the gospel which characterizes so much of the world's life today; and, in addition, it must today assume part of the load of the Bible Societies of Britain and the Continent whose great work has been curtailed or closed by the war.

The world was never readier for the Bible than in 1942. The obstacles were never greater. The American people were never more able to do their part to overcome the obstacles and supply the need. The American Bible Society, with one hundred and twenty-five years of experience in doing this one thing, was never better equipped to fulfill its mission.

*Have you done your part?*



# How War Prisoners Receive the Scriptures

By Eric M. North

COMMUNICATIONS recently received from the Society's representative in Geneva, M. Olivier Béguin, who is the secretary of the Ecumenical Commission for Chaplaincy Aid to War Prisoners, add much to our knowledge of how this service to prisoners is being carried on. As the readers of the RECORD already know, considerable quantities of French Scriptures have been printed in Geneva and purchased by the Society for this service. There have also been sent postal packages from New York as follows:

Language	Bibles	Testaments	Portions	Total
English	5,751	18,852	2,310	26,913
French	645	10,862	20,000	31,507
Russian	123	5,564	3,500	9,187
Italian	10	2,346	32,332	34,688
Polish	—	1,028	7,275	8,303
Czech	—	50	1,150	1,200
Greek	—	—	2,000	2,000
Dutch	—	—	2,000	2,000
Serbian	—	—	1,100	1,100
Spanish	1	200	400	601
Yiddish	—	—	30	30
Hebrew	—	10	—	10
	6,530	38,912	72,097	117,539

These Scriptures have been sent from the United States in many instances because the cost was no greater than that of arranging for their publication in Europe; and, in other instances, it was felt more important to provide the books quickly than to delay for months before editions could be printed in Europe. M. Béguin reports that these mailings have come through with surprising regularity and completeness.

At the beginning of its work, the Ecumenical Commission secured through the International Red Cross the lists of camps, and sent circular letters calling the attention of the prisoners to the readiness of the Commission to supply Scriptures. The contacts of the International Red Cross, and the visits of representatives of the Y. M. C. A. and of the German Evangelical Aid Society for War Prisoners, were other lines of communication. Soon there came requests from many camps for considerable quantities of Scriptures. The largest shipment to any one camp was of 4,000 English Testaments sent directly from New York to Stalag VIII B. By these processes a considerable number of prisoners have come to hear

of the work of the Commission, and correspond with it. Many represent groups of fellow prisoners. Thus the Commission has come to have a list of correspondents in approximately 125 prison camps, including 6 camps in Italy and 10 camps of internees in France. At Christmastide a special Christmas booklet entitled "Light in Darkness" provided by



M. Olivier Béguin

supporters of the Commission was sent to all these correspondents, and with it went the remainder of the availability of Scriptures.

The policy is rightly not to send books in bulk to camps without having received a definite request. It would be easy to send books in quantity to some official of a camp which he might never distribute. M. Béguin reports that "each time a parcel of books is dispatched to a camp, a letter is also sent off at the same time to the prisoner who will receive the parcel, telling him how many books and the titles of the books that are under way. A card of acknowledgment is enclosed in each letter, and the card must be filled in, signed, and returned to this office by the prisoner, as soon as he receives the parcel. There were a few cases in which we did not receive a card of acknowledgment. Sometimes the name of the prisoner had been given us by a friend or an acquaintance of the prisoner, and the address was



# EXTRACTS FROM LISTS OF SCRIPTURES DISTRIBUTED TO VARIOUS PRISON CAMPS

Camp	Correspondent	Bibles	Testaments	Gospels
Stalag I A	Pierre Wallet, 3531	10 F 12 F	20 E 35 F	
Stalag I B	René Lacote, 36427	7 F	16 F	
Stalag II A	Pierre Dupret, 50622	72 F 10 E	50 F 20 E	
Stalag II B	Vertrauensmann	1 F	5 F	
Stalag VIII B	Mr. Sydney Sheriff, 10775	463 E	2,544 E	300 Serb
Stalag XVIII A	W. G. Richardson, 1573	48 E 6 F	100 E 30 F	250 E
Stalag XX A	W. O. Wright, 13524	1,080 E	1,181 E	
Oflag II D	Lt. Henri Gerbeau, 2880	27 F	36 F	
Oflag IV D	Senior Chaplain	10 E 28 F	20 E 72 F	

1 Heb  
Stalag = Soldiers' Camp; Oflag = Officers' Camp; E-English; F-French

often inaccurate. It did not occur to us to check up at the Red Cross each address given us by a friend of a prisoner, since we took it for granted that the address would be accurate. In other cases, the parcels did not reach their addressees because some prisoners (French) had been released, and had left Germany when the parcels arrived.

"Other prisoners had been transferred to other camps. Usually, for prisoners transferred to other places, the parcels are forwarded them without too much delay, and even sometimes the German commander of a camp advises us of the new address of the prisoner.

"Most of the parcels, more exactly in the proportion of 95 percent, reach the prisoners to whom they are addressed. This is checked up by the cards of acknowledgment we receive in this office.

"For the present time, the majority of our sendings are the result of a definite demand from a prisoner. The name and work of the Ecumenical Commission is spreading throughout the camps. And the number of Protestant prisoners who write us directly is increasing every month. As Y.M.C.A. secretaries are allowed to visit the camps, many prisoners turn over to them their requests, which in turn are transmitted to us through the Berlin Office of the Y.M.C.A., which advises their international office at Geneva."

We are also supplying the camp libraries through the Y.M.C.A., but these are insufficient for camp needs; for "prisoners in the Arbeitskommandos (labor groups) are not in close touch with the camp on which they depend, and therefore may not enjoy the use of the Scriptures sent to the camp library. There is no doubt that it gives very great joy to a prisoner to receive a personal parcel. We always enclosed in the parcels several copies of the New Testament, which the prisoner can distribute to people around him, and we ask every prisoner to keep the books sent to him at the disposal of his fellow comrades."

As the work is now well organized, full records of the conditions in the various camps are being kept. The Commission will, M. Béguin writes, "take the camps one after the other, send parcels where none have been sent for long, write to prisoners from which we have no news, and try not only to answer the demands but to stimulate them."

At another point on this page are printed excerpts from a list of 95 camps and the quantities of Scriptures which have been supplied to them. To the list have been added from another list the names of the principal correspondents of the Commission in those camps. M. Béguin reports that from July 1940 to November 30, 1941 approximately 7,100 Bibles, 22,600 New Testaments, and 40,800 Gospels and Psalms have been sent into the camps.

## Excerpts from letters received from prisoners

"I would like to take this opportunity of expressing my gratitude to the Ecumenical Commission for assistance in this form for books in theological study."

"Many thanks for your parcels of Bibles, prayer books, etc., which filled an urgent need in this camp, and for your friendly and comprehensive letter of

(Continued on page 43)

Part of a proof sheet of the Russian Testament and Psalms now in production in Finland for Russian prisoners of war in Germany. The marginal notation across the top translated reads "New Testament and Psalms for war prisoners"

N Testam. u Psalmen für Kriegsgefangene	
Гл. 14	ОТ ЛУКИ 121
16. Он же сказал ему: один человек сделал большой ужин и звал многих;	26. если кто приходит ко Мне, и не возненавидит отца своего и матери, и жены и детей, и братьев и сестер, а притом и самой жизни своей, тот не может быть Моим учеником; Мф 10, 37.
Притч. 9, 1-2. Мф. 22, 2. Откр. 19, 9.	27. и кто не несет креста своего и идет за Мною, не может быть Моим учеником. Мф. 10, 38; 16, 24. Мр. 8, 34.
17. и когда наступило время ужина, послал раба своего сказать званым: идите, ибо уже все готово.	Лк. 9, 23. 2 Тим. 3, 12.
18. И начали все, как-бы сговорившись, извиняться. Первый сказал ему: я купил землю, и мне нужно пойти и посмотреть ее; прошу тебя, извини меня.	28. Ибо кто из вас, желая построить башню, не сядет прежде и не вычислит издержек, имеет ли он, что нужно для совершения ее, 29. дабы, когда положит
19. Другой сказал: я купил пять пар волов и иду испытать их; прошу тебя, извини меня.	основание, не может
20. Третий сказал: я	

Solely English spoken



# A New Bible for the Heart of Africa

*The bombs didn't get them, and the submarines didn't get them. The Luba-Lulua Bibles, printed in England, have now reached New York. Although proofreading, begun in the summer of 1939, was completed well over a year and a half ago, the printing has been delayed by labor and material shortages in Great Britain. The paper supply was bombed a year ago, and it was some time before a new supply could be secured. Now only half of their perilous journey is over; for the books are of no use until they cross the south Atlantic, travel hundreds of miles into the Belgian Congo to reach the hands and eyes and souls of the Luba and Lulua peoples. Below one of the revisers gives the story of this African Bible*

By Charles L. Crane

AS a preface to the story of the Buluba-Lulua Scriptures brief explanation of the linguistic and racial terms must be made; otherwise it is difficult to understand just to what people and language we refer. The prefix *Bu-*, according to native usage in the Kasai District of the Belgian Congo, refers to the language of a tribe; while the prefix *Ba-* is used with reference to the tribe itself. Thus *Buluba-Lulua* is the language of the Baluba and Lulua people of this district; and, as the compound word suggests, it is a combination of two languages differing from each other in minor respects.

These people had a common ancestor; but, after splitting into two great racial branches and developing a separate existence for many years, they were thrown together again when the white men came upon the scene, especially in urban and white centers. Their basic language is the same, but, even among the subtribes comprising the two groups of Baluba and Lulua, there are wide variations in dialect. History is repeating itself when the language of the Scriptures is welding together these polyglot tongues into one speech spoken over a very wide area in Central Africa, and by several million people.

Just where to begin the history of translation of the Scriptures into the tongue of these people is difficult; but some mention should be made of the fact that only the direct leadership of God was responsible for turning the attention of the pioneer Presbyterian missionaries toward the Baluba and Lulua, and to a much wider sphere of evangelization than was at first contemplated. After the founding of Luebo Station in 1891, the natives from these two tribes poured into the vicinity of that station in such number, that the missionaries had to face the

responsibility and opportunity to evangelize them. They gave a very ready ear to the gospel, and not only became followers of Christ in great numbers, but many of them also became leaders in propagating the gospel among their fellow natives far back in their original villages.

The first stage of translation began with the compiling of a Buluba-Lulua grammar by Dr. William Morrison, who published about 1908 a classic in Bantu grammars. This, of course, was the result of much previous research, and it gave the principles of a pure native language free from many alien words that a more or less cosmopolitan place like Luebo admits into a colloquial dialect. Many years later this grammar was revised to include the main principles of the Buluba language as well, the original grammar being almost purely Lulua.

*Street scene in a Baluba village*





Even before the publication of the Buluba-Lulua grammar, several missionaries had made translations of hymns and Scripture portions in the local dialect of Luebo. Only two stations were in existence on the mission twenty years after its beginnings—the one at Luebo reaching that large population centered around the head of steamer navigation on the Lulua River; the one at Ibanche making an effort to reach the subjects of Lukengu, a very different people from the Baluba race. Naturally, a great number of native words and terms that were unintelligible to the people living in the real Lulua and Baluba country to the south, east, and southeast, were used before a wider knowledge of the language helped to mold a purer speech for the missionary. But everything must have a foundation and a beginning; and those few little hymn books, schoolbooks, and Bible lessons paved the way for greater things to come.

Among the missionaries who paved this way toward a native Biblical and educational literature the name of Dr. William M. Morrison stands out preeminently as one who not only produced the first serious translations, but who inspired the rest of us who have carried on this work after his death in 1918.

The year 1911 marks a transitional stage in the life of the Presbyterian mission, both from the standpoint of vernacular translations, especially of the Bible, and from the standpoint of mission expansion. It was the expansion of the mission into hitherto unreached territory that brought new language discoveries, and created the necessity of developing one principal medium of speech for the propagation of the gospel and the Word of God; but more of this in a later paragraph. Dealing first with the second phase of the history of the Buluba-Lulua Scriptures, we should note that it was in 1911 that Dr. Morrison finally began to gather together in one volume the many translations of the Bible text contained in the International Sunday-school Lessons that he had made in previous years, filling in the spaces with other portions of Scripture, some of them translated more or less literally, some of them paraphrased so as to give the sense, but not the exact words. With the assistance of a native helper who accompanied him on his furlough to America, this book was completed and turned over to the American Tract Society of New York for publication. When it appeared in 1912, it contained an almost complete outline of Old Testament history, the life of Christ, New Testament history in Acts, and a paraphrase of the Epistles, together with portions of Revelation. It was not the Bible, but it bridged the gap, for a primitive native, between a very primary educational and religious development and that stage when further progress of such development could lend a deeper insight into the completed Bible.

This book also set the rules and principles of translation for later translation and revision of the Bible—the first of which is always to preserve the sense and spirit of the Word rather than an unintelligible literalness. So it is that the unfamiliar animals receive native connotations: the *bear* becomes a *leopard*, and a *crocodile* does service for *dragon*. In place of *crown*, of which the native has very inadequate conception, *tshifulu tshia butumbi* (literally, “hat of honor”) is used. Proper names receive a transliteration from Greek or Hebrew: *Abalahama* for Abraham, *Yehezekele* for Ezekiel, *Shaula* for Saul, etc. French words are used where no native equivalent can be found, as French is the official language in Belgian Congo, and many natives are familiar with it.

The third stage in the translation of the Bible began with the return of Dr. Morrison from furlough in 1913, when he began work on a literal translation of the Gospels and Acts, these being issued from the John Leighton Wilson Press at Luebo a short time prior to his death in 1918. Dr. T. C. Vinson, having become associated with Dr. Morrison in the work of translation in 1916, and having begun on the translation of the Old Testament, carried this work on by himself, translating the entire Old Testament and completing the New Testament from Romans through Revelation. This, too, was the crowning work of a useful missionary career; for, because of health conditions in his family, Dr. Vinson had to retire from the work of the mission. He is now living at Galveston, Texas.

Next comes the effect of the expansion of the mission's evangelistic effort and of its territory beyond the section in the northern portion of the Kasai District down into the most remote reaches of the country inhabited by the Baluba and Lulua peoples. Within the thirty-year period between 1911 and 1941, the Presbyterian Mission has grown from two to seven main stations; has shared its territory with the Congo Inland Mission and the Westcott Brothers (Plymouth Brethren), but even now has an evangelistic responsibility stretching over a territorial area equivalent to the combined area of North and South Carolinas. The varied dialects within this area, especially the rather different tongue of the Baluba people in the southeast, made it necessary to have the Bible in one basic language that could soon be learned and understood by most of these people; that is, one Bible instead of several Bibles for native races that are becoming more and more fused into one race as they are drawn together in mining camps, railway and other urban centers, and as intermarriage among them takes place. Answering the demand for a new edition of the Bible, the mission appointed five missionaries to form a revision committee. Two of these were missionaries working among the Baluba people and speaking the Buluba



tongue almost perfectly. The other three were connected with the work of the Morrison Bible School at Mutoto, where they were already engaged in translating Bible commentaries and producing textbooks for the ministerial students in this institution. Rev. L. A. McMurray, one of these three missionary teachers at Mutoto, became chairman of the revision committee, and no committee was ever more for-



*Pastor Kalombo in his pulpit—Belgian Congo*

tunate in having as its chairman a man with exactly the qualifications required,—scholarliness, patience for meticulous detail, and tireless energy in inserting the proper word in the proper place, and a spirit of willing cooperation with his colleagues.

That the work of revision took almost ten years for the New Testament alone, with the revision of the Old Testament still in the indefinite future, must be explained by the fact that revision work

has had to be secondary to the ordinary missionary routine of teaching, translation of other books, evangelistic itineration, and the manifold duties devolving on an evangelistic missionary. But very great care also went into the work of revising the New Testament: a careful attention to the Greek, a careful weighing of every native term or word in order to discover its true connotation, and a writing and rewriting of the manuscripts of each book in order that every missionary on the mission might examine the changes and offer any suggestions. Furloughs also entered into the problem, and just as it seemed possible for us to complete the final revision, Mr. McMurray had to leave on emergency furlough. During his absence, however, he did excellent work in steering the manuscripts through the press. Most of these he was able to take with him to America; while the rest of them were sent to him as the other members of the committee were able to finish them while he was away. Finally, just as the European war broke on the horizon, Revelation was completed with its benediction in chapter 22, verse 21, "The grace of the Lord Jesus Christ be with the saints," and the last sheet of manuscript was on its way by airplane to America.

With all the vicissitudes that have attended the translation of the Word of God into the Buluba-Lulua language, involving physical and mental strain, affected deeply by war, these Scriptures may be said to have come through "blood, and sweat, and tears." But, though missionaries may be kept from their ministry on the field, and the native peoples may again be ensnared in new forms of slavery, yet we may thank God that "the Word of God is not bound."

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## "This Is the Chairman of the Speakers' Committee—"

*One of a series of articles suggesting tested ways of emphasizing the Bible in the life of the church*

**By Frederick W. Cropp**

**W**HAT minister has not heard these words as he put the telephone receiver to his ear? An invitation to address a gathering in his community outside his church.

Such an invitation may be the gateway through which a preacher plods perfunctorily through a trite talk; or it may lead to new and interesting discoveries.

There are many ministers who have become famed for their ability to talk interestingly on a variety of subjects, unrelated either to each other or to the sermonic material with which he deals daily. But for every one of these talented ministers there are scores of others who dread the invitations to speak before civic groups, lodges, service clubs, and similar organizations. To such ministers this brief



article is addressed. The theme is simplicity itself: *Tell them about the Bible!*

Any minister can gather together a speech full of facts about the Bible which will leave the average hearer not only better informed, but deeply impressed with the place of the Book in the center of human life and history.

Just consider a few of the subjects and themes which could be used for such an address:

"The Sword of the Spirit"—the need for spiritual preparedness;

"The Book That Makes Men Free"—the effect of the Bible upon American history;

"Great Men and the Greatest Book"—what world leaders have said about the Bible;

"The First Reader"—how the Bible is first in many ways;

"The Best Seller"—reasons for the Bible's continuous and unrivalled circulation;

"The Unbound Book"—how, in spite of strictures and prohibitions, the Bible goes forth;

"Unbabeling Babel"—the thrilling story of how the Bible has been translated into more than a thousand tongues;

"Beyond the Bombs"—the Bible in war time;

"The Book That Sets the Language"—the Bible's effect upon the speech of the common man;

"The Book That Makes Men Sing"—the influence of the Bible upon music;

"Literary Allusions"—the Bible and its effect upon our literature;

"The Great Picture Book"—the Bible and art;

"How We Got Our English Bible";

"The Mother of Books"—the story of our King James Bible and its influence upon the literature of the world;

"Blessed Book Agents"—the romance of Bible distribution by colporteurs in many lands;

"The Bible and Current English Literature";

"The Bible for the Blind"—the story of a century of service for those who must read with their fingers and their ears.

Any thoughtful and imaginative minister can add to and improve on this list. The minister who wisely prepares a series of lively addresses on the Bible, its history, translation, ways of distribution, and its in-

fluence upon present-day life, will discover that such preparation is not only profitable, but popular.

All people are interested in the Bible. It is truly "Every Man's Book." The minister is a minister of the Book. He can, by following the suggestions given here, make his community more conscious than ever of its present wide influence and power. Material is abundant.

The next time the telephone rings and a perplexed voice seeks a speaker on some popular subject, let the answer be "I shall be glad to come. My address will deal with some discoveries I have recently made about the greatest book in the world."

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NOTE: The American Bible Society will be happy to supply materials to help in preparing addresses on the Bible, and offers the following:

"Facts and Figures from the New Bible House"—single copy free;

"Great Men and the Greatest Book"—single copy free;

Scripture Exhibit Cards displaying a page of the Bible in over twenty different languages—loaned free;

"A Ready Reference History of the English Bible," fifteen cents;

"The Bible and the Life and Ideals of the English-speaking People," fifteen cents;

"The Positive Answer to the World's Despair" a brochure containing thirteen radio addresses dealing with the translation and distribution of the Bible, its influence upon English and American life, and upon the culture of "mission lands," twenty-five cents;

"The History of the English Bible in Facsimile Pages," two dollars;

"Every Man's Book"—eighteen short chapters portraying "the amazing vitality of the world's greatest book, . . . useful in answering questions, preparing talks, and making personal use of the Bible, by Francis Carr Stifler, Editorial Secretary of the American Bible Society, one dollar;

"The Book of A Thousand Tongues"—a volume of 394 pages giving the account of the translation and publication of all or part of the Bible into more than 1,000 languages and dialects with over 1,100 examples from the text. Edited by Eric M. North, General Secretary of the American Bible Society.—\$3.75.

The Society also offers three stereopticon lectures free, the user paying only the return charges and insurance.

1. "The Old Book Finding New Friends"—the story of the various processes involved in translating, publishing, and distributing the Scriptures.

2. "The Book Goes Forth"—the romance of the distribution of the Bible among the nations of the world.

3. "Every Man in His Own Tongue"—the incredible story of the translation of the Scriptures into more than a thousand languages.



# Training Indian Youth for Christian Leadership

*Telling how the American Bible Society shares in the effort to bring Christ into the tangled life of the rising generation of original Americans*

By Jennie C. Callister

THE students shown in these pictures with the Bibles given to them by the American Bible Society are American Indians who attend a government school at Chilocco, Oklahoma, which is one of the schools where interdenominational religious workers are maintained.

Religious education for Indian students assumes increasing importance as one considers the impact of contending philosophies of life on young people who represent a wide variety of tribes and cultural



*Pupils in the Chilocco Indian School stack their new Bibles in the form of a cross*

groups. Many of them are already caught in the conflict between two ways of life—that inherent in their Indian heritage, and the so-called civilization of the white race. What “confusion worse confounded” to have the ideologies of present-day Europe also thrust into their thinking! Christian faith furnishes a steadying influence in these turbulent times, and the Christian churches are making a very real contribution to Indian life through the influence of the religious work directors who offer Christian instruction and personal guidance to hundreds of young people.

It is important that these workers should be under interdenominational auspices for two reasons: one, that the government much prefers to have non-denominational workers; and, even more important,

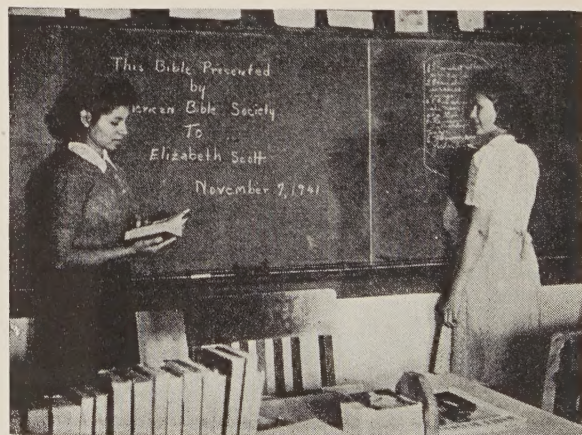
Indians need to be given Christianity without denominational bias. They have been sadly confused, and still are, by our divisions.

At Chilocco fully ninety percent of the students are Protestant—a very high proportion in comparison with many other schools. The religious program reaches many besides students—employees and sixteen Indian couples who are homesteaders. This is primarily an agricultural school, and young couples live on and cultivate part of the enormous government farm.

The first religious workers at Chilocco under the direction of the Home Missions Council of North America are Willard and Christina Jones, who are also new members of the Council staff. In a Christmas letter to their friends, they wrote:

We have been here only about a quarter of a year, but our welcome has been most cordial, and we find ourselves already part of a most interesting and unique community of nearly nine hundred persons. . . . With 122 buildings and nearly seven hundred students, this becomes one of the two largest schools for American Indians. . . . Social and religious problems are much the same as one would find in any school campus where the age range is between fourteen and twenty-two. . . . Only twenty-

*Elizabeth Scott explains what she has written in her new Bible, while Dora Roberson writes the Ten Commandments*





five percent Indian blood makes a child eligible for admission, and one realizes from the large number of redheads, blondes, and brunettes we see on the campus, that a large proportion of the student body represents this group of part-Indian students. Our acquaintance outside the school is rapidly widening. . . . We have been readily welcomed into the social and church life of nearby cities.

In striking contrast to the Chilocco school is that at Albuquerque, N.M. No blue-eyed blondes or redheads here! While a large proportion of the boys and girls at Chilocco come from areas where the Indians have very largely merged with the white population, the students at Albuquerque are from the two states where live the majority of our primitive tribes, such as Pimas, Papagos, Hopis, several of the Pueblo groups, and Navajos. These are commonly called the pure-blood or one hundred-percent Indians. However, if you are under the impression that, because they are "real Indians," they are stolid or unresponsive, you should certainly visit the school! These boys and girls are full of fun and have a fine sense of humor.\* Many of these students are exceptionally bright. One boy, who had never seen a white man before he came to the school, advanced in his classes until he was receiving above 90 percent in all his subjects. The first picture on opposite page shows a few of them the day their

Bibles sent by the American Bible Society were distributed.

Though a majority of the students at Albuquerque are nominally Catholic, they understand very little about differing faiths. However, they are deeply concerned about the meaning of religion for their own lives. The workers live so near the campus, that students can drop in often to talk,—about prayer—what it means to be a Christian—or what they hope to do after leaving school.

Chilocco and Albuquerque are two of seven non-reservation government boarding schools where the Home Missions Council of North America maintains religious work directors. The other schools are Flandreau in South Dakota, Haskell in Kansas,—the largest of the government Indian schools,—Phoenix in Arizona, Sherman at Riverside, California, and Chemawa in Oregon.

Fifteen of the twenty-three constituent denominations of the Council contribute to this work. A generous proportion of the budget, however, comes from gifts on the World Day of Prayer which is observed by groups all over the world. The day's offering helps to support two foreign and two home mission projects.

\* Note: The Home Missions Council has a colored moving picture "Indians of the Southwest," which shows these students in action. It rents for \$2.

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(Continued from page 37)

September 2." (3,200 prisoners asking for New Testaments.)

"Gentlemen, I have received your packages of books, Bibles, and New Testaments. In the name of all, I thank you for them. These books will aid me in undertaking the good sowing. It is thus that from afar our brothers in Christ share in the advancement of his Kingdom. Dear unknown friends, receive from all our comrades and from me our Christian fraternal greetings." (Original in French.)

"Mr. Secretary, I have received with great pleasure the religious books and New Testaments, for which I thank you very much." (Original in French.)

"Please allow me to thank you for the Bible and other books which I received safely. Your work is a great work, the greatness of which I cannot express in this short card. Please pray for us all. We need your prayers."

"I have received today the five packages of Bibles, New Testaments, Psalms which you have been good enough to send to us. We were very surprised at the

swiftness of their delivery. We are now supplied." (Original in French.)

"Mr. Secretary, I ask you to be kind enough to extend to the members of the Ecumenical Commission my sincere thanks for the four books which I have received. These books of rare beauty will make their contribution to my comrades and to me in strengthening us and building us up in Christ." (Original in French.)

"The Bibles, hymnals, and religious books contained in the three packages you sent, have caused us great pleasure. The Bibles have been quickly distributed. The songbooks allow us to learn eagerly the new hymns used in our churches. The other books are being read." (Original in French.)

"Gentlemen—I thank you for your initiative in sending to me, as a manifestation of your Christian love, a card dated September 10. Seizing the occasion of your offering me some religious literature, I would ask you to send me some books of study and meditation. Believe how such a shipment of books would rejoice my heart. I am in effect an evangelist, and I cannot describe the welcome that would be given in a Stalag to such books." (Original in French.)



# The Nativity Story for Service Men

By Ralph W. Bayless

CHRISTMAS became very real to thousands of service men on the Pacific coast, Alaska, and Hawaii, as they read and reread the Nativity story from the attractive Christmas Gospel portions provided by the San Francisco office of the American Bible Society.

In early November, Christian friends began to plan that young men of the Army and Navy should have a copy of this narrative to read for themselves.



*Secretary Bayless and volunteer workers preparing Scriptures for Christmas distribution to soldiers*

Chaplain James L. Blakeney, Chief of Chaplains of the Ninth Corps Area, U.S. Army, gave much encouragement and helpful assistance for effective distribution and use of the story through chaplains to the enlisted men.

Under the inspirational leadership of the Reverend Harry A. Jaeger, "Christ's Ambassadors," the youth section of the Assemblies of God in California, raised over \$600 in one offering. Other groups and individuals, hearing of the plan, gave immediate financial response. Many volunteer groups assembled at the Bible House during the time of the pre-Christmas "blackouts," and with loving hands and prayerful hearts prepared hundreds of packages for their journey. When the packing was done and the shipments made, it was then realized that an even 95,000 copies of man's finest and most-beloved Christmas story had been sent as a Christmas gift to the men in the service of our country in the Pacific area.

Previously informed chaplains throughout the whole Pacific area readily cooperated in a very general distribution, and personally inspired a very wide reading and rereading of the Birth of the Christ. Scores of them have written expressing their grat-

itude and the high appreciation of the service men in their regiments. The following are typical:

They came just when I needed them most. Each was passed out to a man who wanted to read the story of the Nativity for himself.

A lonely soldier lad said to his chaplain:

The reading of the story of Christ's birth has made this a real Christmas for me.

Thanks for the Christmas Gospels. They were put under the pillows of the patients in the hospital at the dinner hour. What a joy to see dozens lying on their beds reading the Nativity story on that Christmas Eve.

Sincerely thank all donors for these beautiful and timely Gospels. . . . There is nothing spiritually so uplifting as to read and reread the Christmas story. You would be pleased to see the eagerness with which the men have received this gift.

Thanks for the timely Scripture Christmas gift. The copies were all distributed just before the men left camp for their various guard stations, and I believe they will have the best use of any publication that we have ever received.

Certainly the Nativity story is the most intriguing reading of all the great Bible stories. . . . I find that many service men are becoming interested in the Bible as the adjustment they are having to make, and the uncertain future they face, teach them the need for spiritual anchors.

A major general wrote:

I am advised of your fine service in the distribution of the Nativity story to service men of the west coast. I assure you this service is most deeply appreciated by this headquarters, as well as by many persons from whom you are no doubt receiving congratulatory letters.

This special distribution was certainly a service of love on the part of all who made possible the gift, the Army chaplains in their effective distribution, and the service men in their hearty response to the divine record. Surely, the promise is fulfilled, "My Word shall not return unto me void."

*Chaplain Virgil Moore (left) brought his army "jeep" onto the sidewalk for his load of Scriptures*





# Devoted Friends

*The Society's Treasurer here shares with our readers three incidents out of his busy life that help explain the joy he finds in his exacting and, in these days, exceedingly difficult duties*

By Gilbert Darlington

NO finer New Year's gift could have been made to the Society than the gift of \$3,000 from one of our annuitants, who has been a friend for many years. This generous gift arrived on the morning of January 2, and is to be used for the War Emergency Fund "for helping to provide Scripture portions for men in Service."

As the expenses for the war emergencies have been running far ahead of the contributions made to the fund, this was a most welcome gift and will encourage the Society to continue unabated the important work that it has undertaken to make sure there is no blackout of the Bible in any part of the war-torn world.

\* \* \*

On July 22, 1920, Archie Westlake, whose mother formerly worked in the Society's bindery when the manufacturing was done at the old Astor Place Bible House, made his first gift to the Society on the annuity basis. Since then he has made many other gifts, and has often stopped in at the Bible House, especially during the summer months when he was on vacation. Employed as a superintendent of a building located in what is now Radio City, Archie lost his position when the building was torn down. As he is almost seventy years of age, he has retired from active work.

On last Christmas day Archie wrote asking to cancel almost one half of his annuities, a principal sum which brought him in \$451.80 a year. This will leave annuities in his name that pay him only \$539 a year. We have written him stating that we do not think he should do this, as the cost of living may rise, and he may not, in view of his retirement, be able to meet his living expenses. He, however, has replied that he can get along on \$539 a year, and wishes his other annuities to be charged to an outright gift to the Society.

Truly, it is friends like Archie Westlake who have made the great work of the Bible Society possible for over one hundred and twenty-five years. Whether our Society permits him to cancel all of these annuities or not, he will be richly blessed for his great faith in God's Holy Word, and for the large share he

has taken in making the good news of the gospel available to thousands who "sit in darkness and in the shadow of death." Had we accepted his generous offer on Christmas Day 1941, he would have appeared on the Treasurer's books as the donor of the largest gift for all of that year.

\* \* \*

By the death of Maurice J. Arnold, on December 1, 1941, the Society lost a good friend of many years' standing. Mr. Arnold was not rich in this world's goods, but he gave generously of what he had to God's work. Although living alone in a little garage house on a small plot in California, he refused to sell his property and use the money to go to a home for the aged, preferring to hold his property for the American Bible Society and to carry on as best he could all alone in spite of poor health and advanced years.

Mr. Arnold was born at Greiz, Germany, in what he called the "Martin Luther country," and his letters were full of quotations from the Scriptures, some of them written in Hebrew. His faith in spite of many difficulties was notable. He loved particularly the twenty-third Psalm and recalled how, when a small boy, he and other boys used to try to divert the attention of some of the sheep of the flock that were following their shepherd. He said that with some of the younger sheep, those on the outer edge of the herd, he sometimes had success; but never once was he ever able to distract the attention of those sheep which were nearest to the shepherd's hand; for they knew their shepherd too well to be led astray by an outsider. Therefore, whenever he recited the twenty-third Psalm, his deepest wish was that he might be one of the sheep who was nearest to the Good Shepherd's hand; for then, he said, he knew that no person or event would keep him from following his Lord. Though he has now passed "through the valley of the shadow of death," we believe his wish has been granted that he will ever stay close to the hand of the Good Shepherd, who laid down his life for the sheep.





# EDITORIAL COMMENT



## BIBLE SOCIETY RECORD

*A Journal Dedicated to the Wider  
Distribution of the Holy Scriptures*

Editors: THE SECRETARIES  
Address correspondence to Francis  
Carr Stifler, Editorial Secretary  
Bible House, Park Avenue and  
57th Street, New York



VOL. 87 MARCH 1942 No. 3

To EDITORS: *The Bible Society Record* invites reprinting of its articles in whole or in part. Its contents are not copyrighted.

**D**ISTRIBUTION in Latin America for 1941 is, in spite of many problems, most encouraging. The totals for Argentina, Paraguay, Uruguay Joint Agency, and Brazil are all above those for 1940, although the number of whole Bibles has in every case fallen off because of the difficulty of making deliveries from England. The distribution of portions in Brazil was 493,746—which was more than double that of 1940, which was itself a record year. We regret to report that Secretary Ritchie of the Upper Andes Agency has been on the sick list, and that Secretary Innes of the West Indies Agency underwent a serious operation on his eye, which, happily, at last reports, was declared successful.

Letters of recent date addressed to Mr. Fonger, the Society's Agent in Manila, have been returned from the Post Office marked "service suspended." No word has been received from Mr. Fonger since December 23, when he cabled that he, his family, and most of the staff were well.

From the Far East two messages have come through since the United States entered the war:

A cablegram from Shanghai received by the British and Foreign Bible Society, in London, Decem-

ber 18, reported all well. No information, however, has been received indicating the extent to which publication and distribution can be carried on.

A cablegram from Rangoon, January 11, reports the beginning of printing of Chinese Scriptures there, and requesting funds for the purchase of a truck and gasoline. The funds have been sent. Every possible effort will be made to ensure supplies of Scriptures for Free China, where they are in great demand.

• •

Secretary Hodges of the Society's Haven Memorial Agency among the Colored People of the United States has been elected first vice president of the ministerial association of Greater Cleveland. Congratulations!

• •

"Instead of a chapel dedication on December 7, we had an enemy air raid," writes Chaplain Earl B. Clark from Camp Malakole, Hawaii, on December 12 to Secretary Cropp. With his letter came a copy of the program that had been prepared for the dedication service, and clippings of the advance publicity from the *Honolulu Advertiser* of that fateful day. This is one of the hundreds of Army chapels for which the American Bible Society is furnishing lectern and pew Bibles. Chaplain Clark concludes his letter:

We do want to thank you for the pulpit Bible—every one from the Colonel down appreciate it. And the Bibles for chapel use add one of the items that make a building a chapel. . . . the dedication date is now indefinite.

• •

**E**VERY local church in the country that has not made a special gift to the War Emergency Fund of the American Bible Society should do so. The following method is suggested. Write to the Bible House in New York asking for a small supply of "America Must Do It" coin envelopes. Place these envelopes in the pews or at the door, and announce that a free-will offering made in them will be received on plates at the doors of the church as the congregation retires. Printed on the envelope are data that may be used in the church's bulletin if desirable.

**T**HROUGH the office of the Home Missions Council of North America comes this letter from Matao Uno, a Japanese interned at Ellis Island, in response to the gift of a Bible.

"I thank you very much for your kind present of the Holy Bible. After my graduation from a mission school in Kobe where I was educated as a Christian, I had almost no time to go to church nor to read the Bible. I think this is the best time to go back to the Bible and think about our Father in heaven. Your kind present shall serve as the best help for the purpose, and your name shall be remembered by me forever."

• •

**R**EV. J. B. Armour, general secretary of the Canadian Bible Society in Toronto, writes to Secretary North under date of December 15 as follows:

I am directed by the subexecutive, acting for the General Board, to convey to the American Bible Society its warm appreciation of its friendly attitude and the many actions which have benefited the world work during these difficult days. The subexecutive feels that the Societies on the North American Continent are closer bound together than ever, as together these lands face a resolute foe.

## February Meeting of the Board

**T**HE tenth stated meeting of the Board of Managers of the American Bible Society in its one hundred and twenty-sixth year was held at the Bible House, Park Avenue and 57th Street, New York City, on Thursday, February 5, 1942, at 3:30 p.m., Vice President William Jay Schieffelin in the chair.

Devotional exercises were conducted by Assistant Secretary Boyd.

The minutes of the ninth stated meeting of the year were read and approved.

The minutes of the standing committees were presented and approved, and their recommendations adopted.

A total distribution in the United States of 4,452,245 volumes during the year 1941 was reported, as compared with 3,773,691 volumes distributed during the year 1940.

A grant of 4,500 Bibles, 4,000 Testaments and 2,500 Portions on the sale and distribution plan to the American Sunday School Union was approved.



# Officers, Managers, and Agencies of the American Bible Society

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Ward Melville  
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## In the United States—Districts and Depositories

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**Atlantic**—Pennsylvania, Delaware, South New Jersey  
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**National Capital**—Maryland, District of Columbia  
Rev. E. C. Powers, D.D., 9 E. Franklin St., Baltimore, Md.  
**South Atlantic**—Virginia, West Virginia, North Carolina  
Rev. I. S. McElroy, Jr., Central Nat. Bk. Bldg., Richmond, Va.  
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Rev. B. H. Smith, 85 Walton St., Atlanta, Ga.

**Central**—Ohio, Indiana, Michigan, Kentucky  
Rev. G. B. Cameron, 519 Main St., Cincinnati, Ohio.  
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Rev. Robert T. Taylor, D.D., 35 E. Wacker Drive, Chicago, Ill.  
**Southwestern**—Texas, Oklahoma, Arkansas, Louisiana  
Rev. Frank W. Langham, 1914 Main St., Dallas, Tex.  
**Rocky Mountain**—Col., Neb., Kan., Utah, Wyo., Mont., Ida., N. Mex., Ariz.  
Rev. Henry H. Ragatz, 1108—15th St., Denver, Colo.  
**Pacific**—California, Washington, Ore., Nevada, Alaska, Hawaii  
Rev. R. W. Bayless, D.D., 224 McAllister St., San Francisco, Cal.

### Divisions of the Haven Memorial Agency among the Colored People of the United States

**Atlanta**—Georgia, So. Carolina, Florida, Alabama, Mississippi, Tenn.  
Rev. D. H. Stanton, D.D., 56 Gammon Ave., S. E., Atlanta, Ga.  
**Charlotte**—No. Carolina, Virginia, W. Va., D. C., Maryland  
Rev. J. S. N. Tross, Ph.D., D.D., 329 S. Brevard St., Charlotte, N. C.

**Cleveland**—Ohio, Pa., N. Y., N. J., Del., Mich., Ind., Ill., Mo., Ky.  
Rev. V. C. Hodges, D.D., 5424 Woodland Ave., Cleveland, Ohio.  
**Dallas**—Texas, Louisiana, Arkansas, Oklahoma, Kansas  
Rev. G. A. Hobart Sheppard, D.D., 2549 Elm St., Dallas, Texas.

### Depositories—To Which Orders for Scriptures Should Be Sent

**New York City**—Bible House, Park Ave. and 57th St. . . . . New York, New Jersey, Penna., Del., Maryland, D. C., Virginia, W. Va.  
**Atlanta, Georgia**—85 Walton St. . . . . No. Carolina, So. Carolina, Georgia, Florida, Tenn., Alabama, Mississippi.  
**Chicago, Illinois**—35 E. Wacker Drive . . . . . Ohio, Ky., Ind., Ill., Iowa, Mo., Mich., Wis., Minn., N. Dak., S. Dak., Neb., Kan.  
**Dallas, Texas**—1914 Main St. . . . . Texas, Oklahoma, Arkansas, Louisiana, Colorado, New Mexico.  
**San Francisco, California**—224 McAllister St. . . . . Wash., Ore., Calif., Nevada, Mont., Idaho, Wyo., Utah, Ariz., Alaska, Hawaii.

## Foreign Agencies

**West Indies**—Rev. James Innes, Neptuno 629, Havana, Cuba.  
**Mexico**—Sr. H. T. Marroquin, Apartado 1373, Mexico City.  
**Caribbean**—Rev. Raymond R. Gregory, Bible House, Box J, Cristobal, Canal Zone.  
**Upper Andes**—John Ritchie, Apartado 448, Girón Camaná 836, Lima, Peru.  
**La Plata**—Rev. P. Penzotti, Calle Corrientes 728, Buenos Aires, Argentina.

**Brazil**—Rev. Charles W. Turner, Ph.D., Bible House, Avenida Erasmo Braga No. 12, Rio de Janeiro.  
**Bible Lands Agency, North**—C. S. Bell, Box 747, Beirut, Syria.  
**Bible Lands Agency, South**—Mr. H. Athanasian, P. O. Box 724, 62 Sharia Ibrahim Pasha, Cairo, Egypt.

**Philippines**—Rev. W. H. Fonger, Box 755, Bible House, No. 636 Isaac Peral, Manila.  
**Thailand (Siam)**—Rev. Robert O. Franklin, 703 Sathorn Rd., Bangkok.  
**China**—Rev. W. H. Hudspeth, M.A., Bible House, 58 Hongkong Road, Shanghai.  
**Japan Bible Society**, Mr. T. Tanaka, General Secretary, Bible House, No. 2 Shichome, Ginza, Tokyo, Japan.

### State Bible Societies Cooperating with the American Bible Society

**Maine**—Rev. John G. Gaskill, 19 Pine St., Portland.  
**New Hampshire**—Edward A. Dame, 24 Warren St., Concord.  
**Vermont**—Rev. Hugh J. Williams, Ph.D. 121 So. Willard Street, Burlington.  
**Massachusetts**—Rev. F. K. Singiser, D.D., 41 Bromfield St., Boston.

**Connecticut**—Rev. S. W. Raymond, 278 Farmington Ave., Hartford.  
**Rhode Island**—Rev. Selden R. McCurdy, D.D., 144 Westminster St., Providence.  
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